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The Community Supervisor Looks at Her Teachers

By a School Sister of Notre Dame

WO years ago Bernard Kohlbrenner, of the University of Notre Dame, attempted to gauge the interest taken in supervision in our Catholic schools by making a survey of the literature devoted to supervision appearing in two outstanding Catholic educational periodicals. Now, supervision of instruction is comparatively a new educational service. While the roots may go back three or four decades, in its modern aspect, supervision is the product of very recent endeavor. Because of this recency Kohlbrenner did not go back farther than a ten-year period.

As a result of his study, Kohlbrenner was led to conclude that there is only a very limited degree of interest in supervision of instruction and its problems in the Catholic school system—that supervision in our schools is not receiving the recognition that is due it.

Moreover, an analysis of the various discussions and papers dealing with the supervision of instruction found in the periodicals he examined led him to the conclusion that there is a lack of conviction on the part of many Catholic school educators of the value of supervision. In fact, this literature seems to prove that even now there is nothing like universal agreement on the desirability of supervision in our schools.¹

Where shall we place the responsibility for this indifference and apathy concerning the supervision of instruction? Is it due to the fact that we still regard supervision as narrow-minded inspection? Is it because we still think of the community supervisor as an official who visits classrooms, notes the discipline, the amount of textbook and course-of-study material covered and the appearance of the room; who looks at the teacher's register and planbook, listens to her teach for a few minutes, takes out her notebook, jots down a few comments, then slips out of the room, and finally ends her program by forwarding a report to the Mother Superior?

¹B. J. Kohlbrenner, "Interest in Supervision," *Catholic School Interests*, July, 1931. Cf. also Sister Salome's *Community School Visitor* for a comprehensive discussion of this whole problem.

Were this a true picture of supervision, there would be little need to deplore our lack of interest in it. If this picture does not adequately characterize supervision, what then is supervision?

Many definitions of supervision might be cited but the one suggested by Dr. Fannie Dunn brings out its central function as well as any other. According to her, instructional supervision has the larger purpose of improving growth of all the teachers and by correcting deficiencies of preliminary preparation for teaching by the training of teachers-in-service.²

Need for Supervision

Cubberley points out that only about 25 per cent of any teaching force are really superior teachers. He holds that about 50 per cent belong to the "average-fair" type of teachers, teachers who do fairly satisfactory work, but do not attain any high degree of teaching skill.³

Now, most teachers are eager to grow professionally but they need stimulation and assistance. Since, probably, the greater part of the teacher's professional growth comes after she has begun her teaching, the office of community supervisor has been established to give concrete help to teachers who are striving to acquire power and skill in the classroom.

While it will be impossible to describe adequately in this brief paper the many mediums or avenues of approach utilized by the supervisor in accomplishing her purpose, still we hope to present at least a crude outline of her manner of procedure.

Classroom Visitation

One necessary element of success in instructional supervision is classroom contact with the educational problems of the school. This contact is secured ordinarily by means of classroom visitation. The main purpose

²Fannie W. Dunn, "What is Instructional Supervision?" *Proceedings of the N.E.A.* (1923), p. 763.

³Ellwood Cubberley, *The Principal and His School*, pp. 459-60.

in visiting is to be of service to the teachers. A skillful supervisor senses the needs of the teacher during these visits and devises means of meeting them. We might accompany her as she visits some of the classes.

In one class she notices that the pictures in the geographies are not used to advantage. The teacher needs help in developing in the children the ability to read and interpret pictures.

Entering another classroom she may find an inexperienced teacher having disciplinary troubles. The supervisor may observe that the inattention, noise, and confusion prevailing are due to the fact that the teacher is attempting to teach the entire class of forty as a group, disregarding individual differences in the pupils. In consequence, those members of the class who have previously mastered the process being taught are bored by having to listen to drills taken with the poorer group. As a result, these pupils become disciplinary cases for the teacher. This teacher needs help in taking inventory of her class in order to group the pupils according to their attainments and abilities.

In another class the supervisor notices that almost all the children are able to recite their lessons, but they are doing no real thinking and apparently have no real interest in their work. This teacher cannot organize her subject matter in large units around important problems.

In another classroom the supervisor notes the opposite condition. Here the children are thinking; their attitude toward their work seems excellent. The children, however, show but a meager knowledge of certain material which they should have mastered in previous lessons. This teacher probably needs some help in providing for the retention of the newly acquired information and skills through review and drill, the elements necessary for clinching what has been previously learned.

As the supervisor studies each recitation, she singles out certain major aspects for consideration with the teacher. Teaching difficulties should certainly be expected and it is the supervisor's function to give assistance. Consequently she points out these teaching difficulties to her teachers and suggests ways and means of meeting them. As a result the teacher's efficiency is raised.

The Individual Conference

Ordinarily it is in the individual conference held by the supervisor with the teacher that suggestions are offered adapted to the individual teacher's needs that will be effective in securing better teaching technique. She may explain to Sister Ruth the steps in teaching higher-decade addition; she may show Sister Grace how to use her materials so that the brightest pupils may cover a greater field; she may point out to Sister Anne methods by which pupils may be taught consciously to use rules and principles that check correctness of spelling, both in formal spelling and in written work; she may stimulate her strongest teachers to greater professional ability.

Many a discouraged teacher to whom teaching has become a dreadful burden, could be saved a great deal of distress if her community supervisor were to spend half an hour with her, bringing the results of her experience and superior training to reinforce the teach-

er's limited experience. Besides, the individual conference provides an opportunity for a teacher to present her special difficulties to the supervisor and to discuss her peculiar problems with her in order to receive her advice and counsel.

Demonstration Teaching

The demonstration lesson is another effective means of improving the work of the teacher. It very often succeeds in realizing its purpose better than any other form of assistance. The first step to take to make demonstration teaching effective and successful is to determine the teacher's needs that can best be met through demonstration.

Usually it is during the classroom visitation that these needs come to light. The supervisor may observe that a teacher has difficulty in successfully presenting a process in arithmetic. She may explain a good method to the teacher in a private conference but frequently teachers are unable to visualize the recommendation of the supervisor because they lack experience upon which to draw. In this case the demonstration lesson offers the best supervisory approach.

Often the demonstration lesson may be used to present a new method in the teaching of a process. An illustration may make this use of the demonstration clearer. The supervisor may see that a teacher has difficulty in preventing counting by the children when she is teaching the addition combinations. The supervisor may feel that this difficulty is due to the fact that the teacher is teaching the combinations by the separation method, a method that encourages counting by the children. In this case, through the use of a simple demonstration the teacher may be familiarized with the method devised by Buckingham in which the whole combination is first presented; this first step is followed by a presentation of the component parts of the combination.

In order that the teacher may get the most out of the demonstration lesson she is prepared for it by the supervisor; that is, she is shown what her needs are and how the demonstration lesson will help her overcome her difficulties. Such preparation is generally brought about through the individual conference. In her subsequent visits to the teacher the supervisor is on the lookout for effects of the demonstration to be found in the teacher's work.

Visiting Other Classes

In many school systems provision is made for teachers to visit and observe other teachers at work. Rightly used, this device may be very effective in improving teaching practice, but without supervisory guidance little of value is achieved. The visit must be planned to give help in some definite phase of teaching. For this reason the visitation should be based upon some recognized weakness in the teaching that can be efficiently improved by this means. The organization and management of classroom routine, modification of various methods and types of teaching, the use of instructional equipment, and the like, are especially good phases to observe.

The teacher who is unfamiliar with modern and efficient methods of teaching will understand them much better if given an opportunity to observe, under super-

vision, a teacher skilled in their use. A teacher quite highly skilled in teaching can obtain a wealth of ideas from her observation of other good teachers working in their classrooms. Under competent direction, weak teachers often profit by observing the work of strong teachers, but, probably, it is the good and superior teachers who profit most from visits to strong teachers. Shortly after the visit the supervisor observes the work of the teacher in order to check the progress achieved, and to give such additional help as she needs to incorporate effectively in her own teaching the points observed in the visits.

Intervisitation Within the Same Building

Organized intervisitation within the same building is often used by the supervisor to facilitate better articulation of teaching. Community supervisors have found it profitable to give each teacher an opportunity to see her companion Sister at work with the class that is soon to be promoted to the observer's room. This gives her an opportunity to notice the subject matter being taught, and the methods being used. This method furnishes the teacher with a concrete basis for planning her work with the same pupils when they are promoted to her. This may prevent too many adjustments on the part of the pupils when they are changed from one teacher to another.

Again, it has been found beneficial to provide an opportunity for each teacher to visit the Sister in charge of the next higher grade that she may obtain concrete impressions of the work for which she is preparing her pupils. This will enable her to observe the effects of her own teaching, and the needs of the pupils to be met in her work with them.

Teachers' Meetings

To promote teacher growth and to improve the quality of instruction, teachers' meetings have been found to be a valuable feature in the community supervisor's program. That the teachers' meeting may be an instrument in strengthening educational efficiency, it is important to select topics for discussion and treatment that touch the vital interests and problems of the school.

There are various types of teachers' meetings, which, if rightly handled, may make even good teachers better ones. Not only may teaching techniques be improved but they may also enlarge the teacher's educational horizon. The study of good professional books and the discussion of current educational problems treated in educational journals may be profitably used for this purpose.

Rating the Teacher

Rating the teacher's educational service has been in practice for a number of years. Of all the devices used by community supervisors, perhaps this one has been the most generally criticized and the most strenuously opposed. Injudiciously applied, it cannot be denied that injustices may result to the teachers. Cautiously handled, efficiency may be promoted through this means. Rugg⁴ says that if a rating scale is to be truly helpful, its chief element must be self-improvement

through self-rating. The main object, then, in the use of the teacher-rating scales is to make the teachers critically conscious of their strengths and weaknesses. The best results will be gained, perhaps, if the teacher makes the first rating of her teaching herself. This rating may then be compared with the rating made by the community supervisor. This comparison should then be followed by a pointed discussion of the differences in the ratings.

Very often such discussion has many possibilities for teacher growth. For instance, rating schemes often ask such questions as, "Does the teacher conduct drill lessons well?" Sister Mary Louis, a second-grade teacher may have an idea that she does or does not, but she may have no definite data upon which to rely in deciding whether her drills are strong or weak. By pointing out to her the characteristics of a good drill, by directing her attention to definite standards for evaluating games and by giving her pointed directions for the use of flash cards in reading and arithmetic, the community supervisor may help the teacher locate her strong and weak points. Such knowledge will generally spur a teacher on to eradicate the weak points and to multiply the use of the strong points in her later drill work.

Educational Tests

Another valuable instructional help that a supervisor may give her teachers is that of giving and interpreting educational tests and measurements. She may explain their value to the teachers and secure their coöperation in a wise use of them. Educational tests are of little value unless the test scores are interpreted properly and remedial measures employed in the improvement of instruction. Particularly in the diagnosing of learning difficulties and in suggesting remedial treatment may the supervisor be of service to the teacher. Many supervisors make it a practice to prepare mimeographed copies of lesson plans, outlines, and other helps for the teachers. Especially to beginning teachers these often prove of great value.

In-Service Training

In-service training of teachers calls for the attention of the supervisor. This is frequently cared for through the use of extension and correspondence courses, attendance at summer schools, lectures, and professional reading. We may single out just one of these means for comment. How easily and with what profit may a supervisor direct the professional reading of each of her teachers! She knows Sister Mary John is a superior teacher, so she directs her to Rugg's *The Child Centered School*. This Sister will want to experiment with the ideas and suggestions presented there. Another teacher needs to be familiarized with some of the newer findings and trends in the teaching of reading. She may be directed to Gate's *Interest and Ability in Reading*. Again, a list of helpful references to fit individual tastes and needs will prove suggestive to many teachers.

Supervision, then, is not a matter of classroom visitation solely as some teachers seem to think. Nor is it a desultory, random activity. Rather, it is, if we may so speak, a sort of educational engineering. Granting this, is supervision still something that teachers should dread and so be prevented from doing their best work, or is it a means of stimulation to professional growth?

⁴H. O. Rugg, "Self-Improvement Through Self-Rating, A New Scale for Rating Teaching Efficiency," *Elementary School Journal*, Vol. 19, p. 670.

Being afraid of the supervisor seems to be a rather general feeling on the part of teachers. It seems to be sort of traditional. In fact, it is even worse than traditional because it is contagious, even more contagious than measles or chicken pox.

Amusing Situations

A community supervisor often meets many amusing situations. Her best and closest friends among her teachers tell her what a relief it will be to have her visit over. Signs of relief are visibly evidenced when she drops into a convent unannounced but assures the household that she is not going to remain. When the Sisters hear of the appointment to the supervisorship of a companion with whom they have been on very friendly terms, you are apt to get exclamations such as this, "Isn't it too bad: She was always such a lovely Sister — just like one of us." Or by mistake a note of warning sent to the teachers by the principal reading something like this may fall into her hands: "LET NOTHING TROUBLE THEE: LET NOTHING AFFRIGHT THEE: ALL THINGS PASS AWAY, BUT THE SUPERVISOR IS HERE!"

Now, there is nothing discouraging for the supervisor in this attitude. She will probably be possessed of a strong enough sense of humor to enjoy these situations. Really there is often encouragement, for frequently after the supervisor has worked in a school two or three days she finds the atmosphere gradually clearing up. By the time she is ready to leave she may

perceive a genuine change in the teachers' attitude toward supervision. The nervousness and tenseness may have entirely disappeared.

Helpful and beneficial as may be the work of the community supervisor in our Catholic schools do not put too much responsibility upon her. Her territory is usually so extensive that in consequence her personal contacts with the individual teachers and schools are too infrequent to adequately care for their needs.

Supervision by the Principal

The supervisor's work cannot take the place of the direct, personal supervision of the principal. Principals should be a part of the supervisory staff of our Catholic schools. They have a direct responsibility for supervision in their respective schools. The techniques employed by the community supervisor in her work in the schools may bring even more fruitful results when used by skillful principals.

With the increasing responsibilities of school principals there has come to be an increased demand for training for their work. This demand is being met in various religious communities by means of conferences conducted by the supervisor, by principals' study clubs, by directed reading and extension courses offered by our Catholic colleges and universities. Until we have principals properly and efficiently trained, we cannot hope to stimulate our teaching Sisters so that they will attain their maximum efficiency in this noble work.

Coöperation of Teachers, Parents, and Pupils *Sister M. Cornelius, U.R.U.*

COÖPERATION means the association of people for the accomplishment of any desired end. As the school has to do with parents, pupils, and teachers, it follows that all must coöperate and work in harmony, if the highest success is to be attained.

The subject of parent coöperation is one that is of interest to the public as a whole, and to each individual in particular. It is a question of relationship, and it is of paramount importance in all branches of public and private instruction. If given sufficient thought and study, the solution of it as a problem can be eventually worked out and satisfactory results obtained. As a rule, or in the majority of cases, the relation between teachers and parents is a more or less strained one. The failure of the parents to take the right kind of interest in the education of their children is the most general cause of this strained relationship.

Parent-Teacher Coöperation

Teachers need the aid of parents in their work; not, indeed, with the technical work of the school, for they feel able and willing to accomplish their specialized work if they are accorded sufficient coöperation; but they are feeling the urgent and ever-increasing need

for help in general training in right living and good citizenship. These duties, though forming a part of the teacher's obligation, primarily and predominantly, belong to the home, and if instilled there, would greatly lessen the burden of the teacher. Early impressions are the ones that count in the building of character.

Teachers, as a rule, invite parent coöperation under four general headings: (1) health, (2) school problems, (3) good habits (mental and physical), (4) school equipment. Under each heading the following coöperative measures are suggested: Keep the child's body and clothes clean. Keep him in good physical condition. Do not send him to school too early in bad weather. Coöperate with school doctors and school nurses. Provide him with glasses when ordered, but not from the counter of a "ten-cent store." Give him proper food and plenty of rest. See to it that he sleeps in a ventilated room. Provide him with less exciting amusements than picture shows. Furnish proper clothing; that is, according to the laws of decency in material and cut. Patches are preferable to rags.

Coöperate with the school and the teacher in particular problems as they arise. Notice the child's report card and investigate the cause of any unfavorable

report. Send the child to school regularly and on time. Show interest in work brought home for inspection. Indifference or laughter when seeing such work discourages effort.

Coöperate in discipline. Many parents make the fatal mistake of expressing themselves before the child as opposed to the punishments inflicted on him at school with the result that such a child is the one requiring the most frequent punishment, yet no good is accomplished. At this point a little talk with the teacher might be in order. If the parent does not care to have the child punished in any way for misconduct, it is almost impossible for the teacher to handle him.

Teach respect for the school as an institution and for the teacher as the parent's representative. Encourage reading at home by having the child read aloud each evening. Require the use of good English in the home. It is a difficult task for the teacher to make over a child's English. It is only after long training and painstaking effort on the part of teachers that home training in incorrect English is overcome.

Establish the constructive habits of cleanliness, neatness, prompt obedience, respect for the rights and property of others, respect for older people, industry, courtesy, modesty; teach him to be too self-respecting to tattle, to wait on himself, to use materials with care and economy. Prevent the formation of bad habits through guarding against the wrong sort of companions.

In the same measure that a workman is handicapped from a lack of tools, just so is the school that lacks the proper equipment. Parents should study this problem and provide the books and other helps that conduce to make the most of their children's time. Conference with the teacher will help toward this when the parent is in doubt.

Taking the question as a whole, interest and energy are the vital factors that are necessary for successful coöperation of teacher and parent. Loving willingness on the part of both, each wishing to do his real duty to the God-given child, always and forever holding in mind the Golden Rule and then obeying it. With such principles exercised, a complete understanding can be reached and excellent results in child training and child teaching obtained.

Teacher-Pupil Coöperation

Another equally important phase of coöperation is that of the teacher with the pupil. The teacher should realize that in coöperation there is a power to achieve. However, there is no instinctive tendency to coöperate with others; it must be acquired. Coöperation is made up of a bundle of ideals, attitudes, sympathies, understandings, and habits, and these must be taught. In our present arrangement of school life we make little provision in the regular work of the school for teaching coöperation. The pupil may learn *about* it through his various subjects, but this does not mean that he learns to *do* it. Doing comes through habits, developed only by practice, and followed by a sense of satisfaction.

The principal end of the school is to make of each pupil a good citizen for both earth and heaven, and an effective method in accomplishing this is to make of the school a miniature democracy in which the pupil

learns ideals, attitudes, sympathies, and practice, in a small way, in the things he will have to do as an adult citizen. Hence the teacher who wishes pupils' coöperation should be possessed of a personality that conduces to keep a class in respectful good humor. She should through persistent self-introspection try to discover what particular traits or mannerisms she has that tend to antagonize the class. She should also collect and persistently follow whatever suggestions toward improvement can be obtained from friends, coworkers, and often from the pupils themselves, for the old saying, "Children and fools usually speak the truth," is especially applicable in this case.

When the teacher has gained the good will of the pupils, the next step should be to find out their interests and "lines of least resistance." The most obvious means to secure coöperation is to coöperate. Discover what the pupils want to do and help them to do it. Any teacher may diagnose pupils' interests roughly by cross-questioning them about their hobbies, use of leisure, favorite reading, and the like, interviewing parents, and by close observation of the pupils' attitudes toward different phases of the work.

When pupils' present interests have been identified, there are four important points to be considered in expressing them: The first is to relate the present to the work at hand; as for example, when a knowledge of historical facts becomes the means of proving one's point in debate. A second means of providing for self-expression is to make all classwork as clear and definite as possible. The failure of pupils to coöperate is, perhaps, as frequently due to confusion regarding the teacher's requirements as to any other single cause. A third means of encouraging self-expression and the coöperation which results from it, is to determine the proper degree of difficulty. Work which is too easy, which presents no "challenge" is as unlikely to secure pupils' coöperation, as work that is too difficult. The same degree of difficulty will not serve for all pupils. Tests reveal such difficulties. A fourth provision for self-expression is to share responsibility for classwork with the class. When the teacher's plans are made, the practice of referring them to the class for approval and criticism, is a courtesy to which most pupils respond.

The things that the pupil helps to do are the things in which he is most interested, because they are a part of him. He will be loath to leave the school in which he has responsibilities. He is interested in its welfare and will resent anything that tends to hurt or belittle it. Coöoperating with the teacher, the pupil will learn to respect order, law, and authority, and this will be an intelligent respect, not a blind following of rules through fear. With the teacher's coöperation, he is being trained for life, for who will deny that the citizen that does an act because he knows it to be right and proper, is a better citizen than the one who does it because of the consequence if he does not do it?

Coöperation tends to develop such qualities in the pupil as leadership, followership, and initiative. These qualities are important and all of them are latent in a greater or less degree in all pupils awaiting the energizing influence of the sympathetic and efficient teacher.

Coöperation Among Teachers

In conclusion, teachers among themselves, particularly those working on the same staff, should have the spirit of coöperation. This is shown in the following traits: helpfulness, trustfulness, willingness, appreciativeness, unselfishness, and loyalty. Helpfulness by assuming minor additional duties without complaint; helping other teachers with their extracurricular duties; offering services at off periods or at off time when not obliged to do so. Trustfulness in going to the head of the department and seeking advice in any difficulty that has arisen. Willingness in following the suggestions and directions of supervisory officers. Unselfishness in not infringing on the time allotted to another teacher; in not assigning lessons that take the

lion's share of the pupils' time and leave them little time for other teachers' assignments; in a willingness to share the equipment of the school with other teachers. Loyalty on the part of the teacher is shown in defending the system and the interests of the school in which he teaches.

Where this coöperation does not exist the school cannot do effective work. Pupils are not slow to detect a lack of harmony, and factions will arise. The result will inevitably be what Truth Himself has declared, "A house divided against itself must fall."

Sources of Information

Class Room Teacher; Encyclopaedia Americana; Human Interest Library; School Problems — Waples; current literature; personal experience.

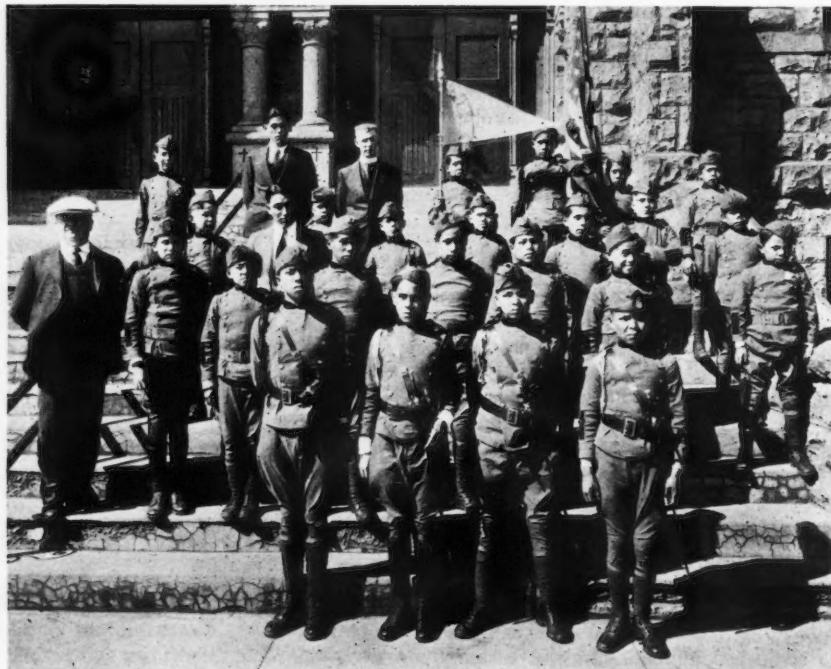
The Education of the Indian

Rev. Kilian J. Hennrich, O.M.Cap.

THE education of the American Indian lies, as far as Catholics are concerned, in the hands of Priests, Brothers, and Sisters teaching in the mission schools. These schools are all of the boarding-school type and seemingly give the best hope for good results. There were some educators who favored a plan to take the children entirely away from their parents and the reservation and others advocated leaving the children as much with their parents as possible. The divergence in views is most probably caused by the fact that not all Indians have imbibed the same amount

of white civilization. Trials made with day schools, have not yet proved successful. The government operates one-half day manual-training schools, but the Indians prefer either the whole-day school or none at all.

All schools follow as much as practicable the regular curriculum. However, owing to the facts that Indians lack the concepts of many things, have no special toys in their infancy, receive no preparation at all from their parents in preschool days and grow up in the most primitive environment dominated by Indian



Umatilla Indian Catholic Boys' Brigade of St. Andrew's on a visit to the Bishop at Baker City, Oregon

views and customs, the average age of graduation from the eighth grade is about 18 years, although the children enter at the age of 4 or 5.

Indian Characteristics

Considering all circumstances, Indian children are comparatively bright. They are interested in arithmetic, geography, and other practical topics. Although they like reading, they are not interested in grammar. They see no need for it, since in most cases the children return to the tribes. Moreover, outside the school and church no English is spoken by children or adults. As long as there are no opportunities for advancement for them, the Indians will not appreciate an education forced upon them by the Whites. In consequence of this attitude, Indian children soon lose interest in learning unless the class periods are short and interesting.

While it can be said of the Indian child's mind that it is normal, this cannot be maintained of his physical condition. The mortality of infants under six years is very great. There are a number of causes that contribute to this. Inbreeding has weakened the tribes. A mixture of civilization with nature life does not agree with them. Owing to the distrust they entertain, they will not consult the agency doctor. Modern medicine has caused the forgetting of the knowledge of medical herbs found in the woods. Scant clothing and tenting, the consequences of lack of money and the disappearance of the buffalo who provided them amply with food, clothing, and shelter, has placed them at the mercy of the elements. Although the care of the government for the Indians is by no means perfect, it would not be just to blame the officials for all physical ills of reservation Indians. These Indians have a free will; some prefer to freeze in a tent standing beside an empty loghouse provided for them. Being nomads, they consider permanent buildings very impracticable. They have no desire to settle in one spot and cultivate fields or gardens. Their whole history, their customs from time immemorial have always been to take their dwellings with them on the move and to gather what they need where they find it and need it. As great as their poverty is the love for their children. They have practically no other objects upon which they may bestow their love and care. Unfortunately, the children suffer most from existing conditions. It will take several generations to induce the Indian to live in permanent homes. Meanwhile, they should be induced to place floors in their tents and to observe the most important rules of hygiene and sanitation.

Although similar traits are found among all children, the following are found to be more pronounced among the Indians. Indian children have a great love for freedom. This love is encouraged by the parents who see no benefit in submission to outside authority and in orderly stability. This, together with the prevailing homesickness found among adults and children alike, makes it difficult to keep the children in school or constantly separated from their parents.

Lack of ambition is another Indian characteristic. John Wannamaker wrote: "Something is the matter with the mainspring of the life of old or young, if there is no ambition in the mind or heart. They are like plants that will not grow. . . . A great name and an



*Tommy White Wolf, Cheyenne,
St. Labre, Montana*

honorable ancestry will not supply the lacking mainspring." Indian children lack this mainspring. They see no future ahead. They are discriminated against by the Whites, they are tightly held by tribal bonds; they have no means to set up a productive lifework; they are physically not able to compete with others. This gives them an inferiority complex that is exceedingly hard to remove. Fate has seemingly destined them for cattle grazing, beadwork, and picking up an occasional light job until they die.

Stubbornness is frequently encountered among school children. It may be caused by not understanding sufficiently the language, ways, and treatments of the Whites, and, especially by the suspicion and aversion they entertain against the Whites whose manners and incomprehensible paternalism they have always resented. Often they have been deceived by officials, ranchers, and traders, and the remembrance of these wrongs is handed down from generation to generation in their own language at their tribal gatherings and around the camp fires. This psychical disposition makes them slow to respond and hesitating in answering and accepting the teaching and promises of the Whites.

To this may be added a repulsive lack of cleanliness. They hate washing. A change of garments needs a wardrobe which they do not possess. Vermin and contagion are the natural accompaniments.

The Indian's Virtues

The picture would not be complete without mentioning some virtues practiced by the Indians and praised by many teachers and missionaries. Indian children have a keen sense of justice and honesty. They desire to be trustworthy. Taking into account



*James Eder, Sioux, Bugler,
St. Labre, Montana*

their physical handicaps, their endurance deserves praise. Their hospitality and charity is proverbial. Unfortunately these virtues are exercised principally among their own and toward those whom they fully trust; otherwise they are but rarely transferred beyond tribal limits. Half-breeds do not compare favorably with full-blooded Indians.

It is well known that all Indians are not equal as far as education and civilization are concerned. Their conditions range from the highest level to the lowest. Among the lowest are the Indians that live on the reservations practically isolated from the rest of the world. These form the subject of this writing. Wherever there is a closer association with white folks, the nearer they are to cities and towns with diversions, entertainment, news, and working opportunities, the further they are advanced in the manners and customs of their white neighbors. On the other hand, Indians segregated in reservations far distant from railroads and towns, retain their tribal sufficiency, read no papers, refuse to speak the English language, retain their aboriginal customs and traditions. Even the children of parents who were educated in the mission schools, will return to their tribal environment and forget or give up all they have acquired in the way of education except, perhaps, some religious practices. The reason for the latter is, besides the genuine confidence and love that develops between religious teachers and their pupils, the fact that so many religious practices and teachings of the Indians are capable of being Christianized. The Indian believes in a Great

Spirit, in powerful medicine, in a preparation for the acquisition and efficiency of the medicine, in penance, perseverance, worship, and remembrance of the dead. All these may easily be referred to God, the sacraments, the preparation for the sacraments, the commandments and other teachings and devotions. The Indians love to hear religious truths and stories but prefer those that relate more recent facts. Their meditative character and close association with God in nature make them in many respects much more receptive of the Faith than others who have relapsed from Christianity to any kind of paganism.

Our Present Problem

The problem of educating the Indians will gradually vanish. Not many decades will pass until the children will be so few as to merge with others. But meanwhile we must do for them what we can. We must provide them with the very best teachers who are patient, sympathetic, understanding Indian conditions and problems, and who know how to maintain discipline without losing the love and affection of the children. Teachers who cannot be used among Whites on account of their disposition, impatience, lack of zeal and understanding, and other peculiarities are of no use in the Indian missions. Indians are keen judges.

With regard to the improvement of methods in Indian schools, teachers of experience have made suggestions that are worthy of consideration. The opinion that Indian children should be kept away as much and as long as possible from their homes and environment, is quite general. This requires an extension of school years. Protestants belittle our Indian training by pointing out to the Indians that we have no high-school grades. The government offers such a high-school training in several places. Now, it is not the best thing to let the graduates of Catholic elementary schools go to any of these places. Hence, it seems to be prudent to keep our children as long as practicable in our schools and call the extension grades simply high schools. It would be nonsense to establish regular high-school courses, since the lower Indians do not need them and, excepting in some individual cases for which special provisions will be required, cannot use them. These so-called high schools should be full-time schools and manual training should form the greater part of the curriculum. Agriculture should be excluded since it is not wanted nor does it provide a living for the future. Such things should be taught that make it possible for the Indians to maintain some of the civilization and comforts they acquired while attending the mission schools.

Need of Recreation

Equally important as the mental and physical training is the education of the heart. Indian life has lost much of its original joy and social delight. This has brought about a state of depression and of indifference toward their lot. Besides implanting the spiritual joys, consolations and hopes religion affords, recreation should find one of the first places on the educational program. Music and song, games and dramatics should by no means be neglected. Especially outdoor games, sports, and athletics, and also outdoor pageants and playlets taking their themes from Indian life should

be held several times a year. The whole reservation might be invited occasionally. It would exercise a salutary influence over the whole tribe. Mentally the Indians are children and emotionally they are much like them. They are born warriors. They like signs and sounds and maneuver games. They would enjoy military ceremonies like the regular bugle call at flag raising, breakfast, Mass, assembly, dinner, taps, etc. Sounded from a hill or upper-story window, these signals would be heard for miles and miles. They would divide the day for the adults camping away and would direct their thoughts to the mission and their children who dwell there. A little music provided by the boys' band or drum-and-bugle corps on Sundays after Mass would surely increase adult attendance and would constitute a change from everyday drudgery.

The care for the health of the children is no small concern. Wooden Leg, a prominent Cheyenne Indian, after having lost two young daughters said: "I think that the children are kept in school too much during each year. . . . They ought to be out . . . during all of the good weather of the autumn and spring. It may be that white children can stand it. . . . I do not believe, though, that Indian children can. It is not good sense to have Whites and the Indians live by the same rules."*

What ought to be done about it is still problematical. Some advise an organized spring and fall camp with regular discipline some distance away from the school; others are of the opinion that all through the year, classes should be held in the open whenever the weather permits. It would certainly not be advisable to grant more vacations away from the mission since the summer vacation alone is sufficiently harmful as far as education and character training are concerned.

Owing to the high rate of infant mortality it is ab-

*A Warrior Who Fought Custer, by Thos. B. Marquis, p. 372.

solutely necessary to furnish the girls with special training for motherhood. The actual practice in the care of infants could perhaps be provided by keeping some babies living on the mission. The government nurse on the reservation could assist in this training.

The Government's Job

Finally, it should be remembered, that although the government dealings with the Indians have never been ideal or just, they are improving. Some calamity howlers do not sufficiently take into consideration actual conditions. These conditions are not caused by any single factor. In many cases, the Indians are as much to blame as the officials. Sometimes the government provides to the best of its knowledge hospitals, doctors, nurses, seed, implements, stock, etc., but the Indians will not utilize them. On the other hand, the Indians may ask for necessities like food and clothing and the government does not furnish them sufficiently. The Indians remain a problem whose final solution may come when the Indians as a nation have disappeared from the land of their fathers.

The Indian Bureau recently changed its attitude toward Indian education and decided to discontinue its former policy of segregating the Indians in schools of their own. It now claims that the Indian can be trained to civilized life only if he is educated together with the Whites. This means that the children of ranchers living near reservations must be admitted to the schools heretofore maintained for the exclusive use of the Indians. Since the number of white children living among the Indians is but small they will not much influence the operation and conduct of these schools, at least not within the near future. St. Labre Mission has made a beginning by opening the first high school on a reservation for Indians and other children alike.

Our Sisters and Scholarship

Sister M. Louise, O.P.

Editor's Note. This paper is a very pertinent discussion of the relation of learning and piety in the higher education of Sisters with a backward glance at some early examples of combined learning and piety. Learning in itself is, of course, not inimical to faith, but the kinds of learning that are pursued may be. The paper has both warning and stimulus.

SOMETIMES we hear it said that since the sisterhoods have begun to work for credits and credentials, they have lost something of their religious character—they have sacrificed, or, at least, have lost sight of what is fundamental to their state; consequently, grave concern is felt about the future.* It is true, there have been some sad defections, and they have been attributed unqualifiedly to the pursuit of the so-called higher studies, to the race for university degrees. The reasoning is something like this: These Sisters have become untrue to their vocation. These same Sisters pursued higher studies. Therefore,

higher studies lead to the loss of vocations. Not one of us will admit this conclusion, and the Sisters whose course in logic is a recent memory, would not hesitate to disprove it by the laws of the syllogism.

Scholarly women, scholarly religious women, are no new phenomenon in the Church. St. Catherine of Alexandria, though not a religious in the modern sense of the term, was a virgin consecrated to our Lord. Her name is synonymous with profound learning. In her scholarly work, *Christian Schools and Scholars*, Mother Francis Raphael Drane quotes from ancient documents in proof of the fact that learned women were not rare in the early Church. I shall indicate but one of the many passages that she cites. Referring to the Epistles of St. Jerome she calls attention to the tribute paid by this great Father to St. Marcella, "the glory of the Roman ladies. . . ." "She became so learned," he said, "that after my departure from Rome, when difficulties were found in any obscure passage of Scrip-

*Read at the Catholic Teachers' Meeting held at Los Angeles, Calif., May 7, 1932.

ture, people applied to her as to a judge; yet she possessed in a sovereign degree that delicate discernment which always perceives what is becoming. . . .”¹

We are all familiar with the account Venerable Bede gives of the monastery at Whitby over which the celebrated Abbess Hilda presided for more than thirty years. In his second volume of *The Monks of the West* Montalembert devotes several pages to the account of the sainted historian of the Anglo-Saxon Church, proving conclusively that to foster learning was no mean part of the great Abbess' concern.²

Hroswitha of Gandersheim knew no other school than the convent, whose fair fame for learning she greatly enhanced by her own literary productions. “She has left behind her writings which have attracted the favorable notice even of modern critics, who agree in declaring that the Latin poems of this obscure Nun of the tenth century are marvels of classical taste and poetic genius. Besides a panegyric on the three Othos, she wrote eight poems on various religious subjects, some of them being taken from the life of our Lord, and some from the legends of the saints; and seven prose dramas in the style of Terence, being tales of holy women, and having for their subject the praise of chastity. While praising the delicacy of the sentiments and the correctness of the style, her critics observe that these dramas afford incidental evidence of her perfect familiarity with the sciences of music, astronomy, and dialectics, as then taught in the schools.”³

St. Hildegard, a learned abbess who died in 1179, was the author of *Hortus Deliciarum*, an encyclopedic work containing much of the knowledge of her time.⁴

The annals of many of our most flourishing communities today are not less rich in the names of those who have been renowned for learning as well as for sanctity. It would take more time than there is at our disposal to enumerate them, but I am sure many have already occurred to you. From all this we can safely conclude that the contention of those who would attribute the loss of spiritual ideals to the pursuit of learning, is false. Is there then no danger? Thomas à Kempis tells us there is. In the third chapter of the first book of the *Imitation* we read: “. . . because many take more pains to be learned than to lead good lives, therefore they often go astray, and bear no fruit at all, or but little. . . . How many who take little care in serving God are ruined through vain learning in the world. And because they love rather to be great than humble, therefore are they lost in their own imaginings.”⁵

Here we have one source of danger: lack of humility and of carefulness in God's service. The great temptation is to subordinate the primary duty of every religious—obedience to rule, and the cultivation of the spiritual life—to the pursuit of mere professional training. Another source of danger is the drinking of knowledge from tainted springs. Here, I think, is to be found the cause of the defections we deplore. For various reasons many Sisters have been obliged to sit at the feet of men who are indifferent to religion, and who are utterly ignorant of the Catholic philosophy

of life. Their philosophy is wholly mundane, and because of lack of time, our Sisters have been unable to read and study such authors as would serve as an antidote to the insidious poison of materialism. Merely to ignore the existence of any philosophy save their own is sometimes a more effective weapon in the hands of these men than conscious opposition. There is a passage in the autobiography of Lacordaire edited by Montalembert, which illustrates this perfectly. Speaking of the lyceum that the future Dominican orator attended, he says: “I left college bereft of religion, though possessed of a high sense of honor; frank, ambitious, and with a deep love of beauty and of poetry. That this should be so was inevitable. Religion had no high place in the curriculum, while the classic masterpieces of antiquity, and the master heroes of that day were set before us constantly. We were not elevated to the heights that would reveal to us the Master, Christ; the frieze of the Parthenon obscured the dome of St. Peter's.”⁶

In a recent issue of one of our educational journals there appeared an article entitled, “A Sabbatical Summer Session,” in which the writer makes a plea for a completely religious summer session every seven years. She says: “Andrew Hartman wrote in an article on ‘The Passing of the Church College’ in *Current History* for December, 1930: ‘They [Church Colleges] have given up their natural element of greatest strength, religion, and taken up the tax-supported institutions’ element of greatest weakness, standardization.’ His statement is true. But however much we may be chagrined by it, we need not extend its application. Though the Catholic summer school is at present a miniature of any state summer session, it can be reclaimed in part at least. . . . For the most part it is not devoted to religion or to the development of spiritual capacities. . . . Why should our spiritual position not be retrieved, and our need of spiritual refreshment be met in a measure here? Why should not the summer session for religious teachers be a completely religious summer session once every seven years? Why should not the entire curriculum be organized around this central idea, and every course focus in some manner on it? The department of education could very well offer courses in Catholic schools and scholars, methods of teaching religion through literature . . . ,” and so on. The article concludes with this remark: “For twenty-five years Catholic colleges have assiduously aped the manners and the matter of state universities and training schools, subordinating for the gods of standardization the essential object of their existence. Why not retrieve somewhat our position? Why not offer to the religious teachers in our summer schools one summer out of seven for the renewal of their spiritual enthusiasms?”⁷

Then follows a truly admirable outline of a fine Catholic summer-school course; but why such an intensive study only once in seven years? The same principles that underlie the training of the young levites in our ecclesiastical seminaries should govern the schools in which our Sisters are trained, for they are second only to the priests in the work of the

¹Drane, A. T., *Christian Schools and Scholars* (Burns, Oates, 1924), p. 26.

²Montalembert, Count de., *The Monks of the West*, Vol. II, pp. 259-269.

³Drane, *op. cit.*, pp. 294-296.

⁴McCormick, P. J., *History of Education*. Catholic Education Press (1915), p. 104.

⁵Testament des Pater Lacordaire. Herausgegeben von Graf von Montalembert. Aus dem Französischen (Herder, 1872), pp. 6-7.

⁶Catholic Educational Review, Vol. XXX, No. 3, pp. 170-172.

Church. Nothing but what tends to the solid formation of the priestly character is admitted into the seminaries, and none may assist in the training of the young men save those who are thoroughly imbued with sound Catholic philosophy. The aim of the Church, of the seminary, is to guarantee as far as is humanly possible, the sanctity of the candidate. His studies are one means of showing forth the beauty and love of God. Religious training is paramount for five years, only the sixth year is given to the study of the practical mission work. And here let me remark incidentally, that however dire the need of priests in a diocese may be, it can never be made an excuse for admitting a candidate to ordination before he has completed the prescribed course. So should it be in our colleges and training schools. Therefore, instead of a "sabbatical summer session to retrieve somewhat our spiritual position," let us have a thoroughgoing Catholic training all the time.

That we must wholly retrieve our spiritual position is evident from a careful perusal of our Holy Father's encyclical on education. Much of that document should be committed to memory, and pondered prayerfully. One such passage is the following: ". . . the mere fact that a school gives some religious instruction . . . does not bring it into accord with the rights of the Church, or make it a fit place for Catholic students. To be this, it is necessary that all the teaching and the whole organization of the school, and its teachers, syllabus and textbooks in every branch, be regulated by the Christian spirit, under the direction and maternal supervision of the Church; so that religion may be in very truth the foundation and crown of the entire training; and this in every grade of school, not only the elementary, but the intermediate and the higher institutions as well. . . . In such a school, in harmony with the Church and the Christian family, the various branches of secular learning will not enter into conflict with religious instruction to the manifest detriment of education. And if, when occasion arises, it be deemed necessary to have the students read authors propounding false doctrine, for the purpose of refuting it, this will be done after due preparation and with such an antidote of sound doctrine, that it will not only do no harm, but will be an aid to the Christian formation of youth. . . . In such a school, moreover, the study of the vernacular and of classical literature will do no damage to moral virtue. There the Christian teacher will imitate the bee, which takes the choicest part of the flower and leaves the rest. . . . Nor will this necessary caution in any way hinder the Christian teacher from gathering and turning to profit, whatever there is of real worth in the systems and methods of our modern times, mindful of the Apostle's advice: 'Prove all things; hold fast that which is good.' Hence, in accepting the new, he will not hastily abandon the old, which the experience of centuries has found expedient and profitable. . . . The noble traditions of the past require that the youth committed to Catholic schools be fully instructed in the letters and sciences in accordance with the exigencies of the old times. They also demand that the doctrine imparted be deep and solid, especially in sound philosophy, avoiding the muddled superficiality of those 'who perhaps would have found the necessary, had they not gone in search of the superfluous.' "⁷

Let me conclude with another passage from Mother Drane's excellent work, a passage that will illustrate what I have tried to say; namely, that scholarship is not in itself a danger to our Sisters; it becomes dangerous when it is divorced from religion, when it is sought at the expense of fidelity to rule and the fundamental principles of the religious life.

"In one of her dramas the Nun Hroswitha introduces a sort of apology for her own learning. . . . It occurs in the drama *Paphnutius*, where, after a philosophic discussion on the art of music, one of the disciples of the saint is made to ask him: 'Whence do you derive all this knowledge?' and he replies, 'It is but a little drop that I have gathered from the overflowing sources of science; and now I desire to share it with you.'

DISC. "Thanks to your goodness; nevertheless, that admonition of the Apostle terrifies me: 'God hath chosen the foolish of this world to confound the wise.'⁸

PAPH. "Foolish and wise will alike be confounded before God, if they do what is evil. . . . How, I pray you, can the arts and sciences be better employed than in the praise of Him who has created all things that we can know, and furnishes us at once with both the matter and the instruments of our knowledge. . . . The more we know of the admirable laws by which God regulates the weight, number and proportion of all things, the more our hearts will burn with love of Him."

"Where shall we find more admirable teaching than this on the vexed question on danger of intellectual pursuits? Dangerous only as Hroswitha justly argues, when we cease to refer them to Him, who, as she so beatifully expresses it, 'furnishes us at once with the matter and the instruments of our knowledge'; but good, holy, and greatly to be desired, when by supplying us with a more perfect knowledge of Him, they fill our hearts with His love. That this was her own case, we may gather from the modest preface which heads her first collection of poems."⁹ This I leave to your own perusal.

⁷Encyclical. *Christian Education of Youth*, pub. by N.C.W.C. (1930), pp. 30-33.

⁸Drane, *op. cit.*, pp. 296-297.



APOSTLESHIP OF PRAYER INDULGENCES

To the Editor:

On page 133 of the June, 1933, issue of THE CATHOLIC SCHOOL JOURNAL there is a note by the Editor in reference to the statement of Brother Ernest, C.S.C., that an Indulgence of 100 days may be gained each time for saying "Thy Kingdom come!" while wearing the Badge of the Sacred Heart. The note states: "We cannot quote an authority nor the date of the above Indulgence."

The official *Handbook of the Apostleship of Prayer* (Apostleship of Prayer, 515 E. Fordham Road, New York City) gives this information: The Badge of the Sacred Heart was indulged by Pius IX for the Associates of the Apostleship only, with 100 days each time they repeat devoutly "Thy Kingdom come!" while wearing it. This Indulgence was granted by the Brief, June 14, 1877. There is another Indulgence of seven years and seven quarantines for wearing the Badge visibly in pious processions, at public prayers, or for one-half hour before the Blessed Sacrament exposed. The wearing of the Badge is not essential to membership, but it is an external sign of the union we cultivate with Christ as the Head of our Apostleship.

Sincerely yours in Christ,

REV. CHARLES J. MULLALY, S.J.
National Director, Apostleship of Prayer.

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The National Catholic Education Association

A fairly comprehensive view of Catholic education at every level and in its extent will be presented at the annual meeting of the National Catholic Education Association in St. Paul, June 26 to 29. Every religious order and every diocese, as well as every Catholic secondary school, college, and university, and every school for handicapped children, should have representatives at this convention for the stimulus that comes from workers in similar fields from all over the country, and for the inspiration that comes from the oral presentation of papers and discussions. Communities and faculty meetings might very properly make the printed proceedings the basis for discussions.

This national thinking on Catholic education is a real service to the cause, and all who can coöperate in making it even better should do so. One suggestion we would like to make for wider use. Special committees have rendered great service to education. The utilization of special committees to study specific special problems of Catholic education should be utilized in all sections. There should be only one set of qualifications for appointment to such committees, and that is not

ornamental services, but the capacity and willingness to serve the cause. More particularly it should be understood that such committees will work not only the week before the convention, or sporadically, but continuously throughout the year.

Wanted: A Distinctive Catholic School-Home Cooperative Program

The program of coöperation of home and school that is ordinarily called parent-teacher coöperation will receive new emphasis, and we trust new formulation, at the St. Paul convention of the National Catholic Education Association.

Father James A. Byrnes, the efficient archdiocesan superintendent of schools of St. Paul, with the approval and coöperation of the general officers of the Association, Bishop Howard and Father Johnson, has outlined a comprehensive program for discussion of the problem for Monday, June 26, with a great popular meeting scheduled for the evening.

The agency for this form of Catholic lay action with the school has been usually called the "parent-teacher association." In the public-school system a similar agency exists. In fact, it is there it had its origin. There, too, it is very closely tied up with the administration of public schools, and is, naturally enough, dominated by the administrators. It is a tremendously effective agency, particularly in legislative matters when city councils, boards of education, or state legislatures need to be influenced for what the administration wants. Perhaps one of the most obvious uses of parent-teacher associations on a national scale is the use that was made of them for promoting the "Secretary of Education in the President's Cabinet plus Federal aid" movement. It is a very convenient and a powerful agency to be used in promoting the organization and machinery of public education. Serving the purposes that have been listed there has developed an immense literature.

This literature is widely used in Catholic parent-teacher associations. As soon as a parent-teacher association is organized there is immediately a demand for forms of organization for programs and this "public-school literature" being available, is used. In that way the Catholic parent-teacher program is an imitation to a considerable degree of the public-school program, when it isn't merely a card-playing organization to raise some money for some equipment for the local school.

It would be a very great advantage to Catholic home-and-school coöperation, if it could be given a distinctive name and utilize the Catholic world-view in its coöperative efforts to work out a distinctive program with the pastor and the diocesan school authorities.

The encyclical on the *Christian Education of Youth* has in this connection a very significant paragraph which we quote in conclusion:

"We have therefore two facts of supreme importance, as We said in Our discourse cited above. The Church

placing at the disposal of families her office of mistress and educator, and the families eager to profit by the offer, and intrusting their children to the Church in hundreds and thousands. These two facts recall and proclaim a striking truth of the greatest significance in the moral and social order. They declare that the mission of education regards before all, above all, primarily the Church and the family, and this by natural and divine law, and that therefore it cannot be slighted, cannot be evaded, cannot be supplanted."

The Function of the Home in Education

In discussing the problem of school-and-home coöperation we must have in mind as a basic idea, the conception of the function of the home and of parents in the educational process. What better statement could we have as a guide now than the Pope's statement in the encyclical, *Christian Education of Youth*:

"In the first place the Church's mission of education is in wonderful agreement with that of the family, for both proceed from God, and in a remarkably similar manner. God directly communicates to the family, in the natural order, fecundity, which is the principle of life, and hence also the principle of education to life, together with authority, the principle of order.

"The Angelic Doctor with his wonted clearness of thought and precision of style, says: 'The father according to the flesh has in a particular way a share in that principle which in a manner universal is found in God. . . . The father is the principle of generation, of education and discipline and of everything that bears upon the perfecting of human life.'¹

"The family therefore holds directly from the Creator the mission and hence the right to educate the offspring, a right inalienable because inseparably joined to the strict obligation, a right anterior to any right whatever of civil society and of the State, and therefore inviolable on the part of any power on earth.

"That this right is inviolable St. Thomas proves as follows: 'The child is naturally something of the father . . . so by natural right the child, before reaching the use of reason, is under the father's care. Hence it would be contrary to natural justice if the child, before the use of reason, were removed from the care of its parents, or if any disposition were made concerning him against the will of the parents.'² And as this duty on the part of the parents continues up to the time when the child is in a position to provide for himself, this same inviolable parental right of education also endures. 'Nature intends not merely the generation of the offspring, but also its development and advance to the perfection of man considered as man, that is, to the state of virtue'³ says the same St. Thomas.

¹S. Th., 2-2, Q. CII, a. 1: Carnalis pater particulariter participat rationem principii quae universaliter inventur in Deo. . . . Pater est principium et generationis et educationis et disciplinae, et omnium quae ad perfectionem humanae vitae pertinent.

²S. Th., 2-2, Q.X. a. 12: Filius enim naturaliter est aliquid patris . . . ita iure naturali est quod filius, antequam habeat usum rationis, si sub cura patris. Unde contra justitiam naturalem esset, si puer, antequam habeat usum

"The wisdom of the Church in this matter is expressed with precision and clearness in the Codex of Canon Law, can. 1113: 'Parents are under a grave obligation to see to the religious and moral education of their children, as well as to their physical and civic training, as far as they can, and moreover to provide for their temporal well-being.'⁴

Suggestions and Problems

From a very suggestive tentative organization of material for teachers of religion in elementary schools, we read from the "Suggestions to Teachers."

"Make religion attractive and interesting. Children are naturally religious and eagerly absorb all information concerning religion if it is given in the right way. The doctrines and practices of the church are full of inspiration and beauty and teachers should make the most of them. The better the child is instructed, the more influence he will wield with careless parents, and the better and the greater value he is to the church and state."

We often read similar suggestions in convention speeches, in pedagogical books on methods of teaching religion, in journals, perhaps our own. We should be on our guard against such statements because, after all, they are not helpful. They leave the problem where they found it.

After all, the problem in the first sentence of the quotation is *how* "to make religion attractive and interesting." In the second sentence the question remains, how to give information concerning religion in the right way. In the third question, the problem is still, how teachers *can make* the most of the beauty and inspiration of which the doctrines and practices of the Church are full.

At times it is desirable to bring to a focus as such certain problems in the teaching of religion, but we must be on our guard against suggestions that are only formal and which still leave us with the problem about which we seem to be offered help.

* * *

Prophecy No. 9

Some day there will be coöperation of all the agencies engaged in Catholic education, on all levels—the bishops and archbishops and their diocesan superintendents of schools; the religious orders of priests, brothers, and sisters; and the institutions themselves (Catholic universities, colleges, high schools, and elementary schools)—and in that day lay people will understand better and render the great opportunity for support which the Catholic school system offers.

rationis, a cura parentum subtaratur, vel de eo aliquid ordinetur invitatis parentibus.

³Suppl. S. Th. 3, p. Q. 41, a. 1: Non enim intendit natura solum generationem prolixi, sed etiam traductionem et promotionem usque ad perfectum statum hominis in quantum homo est, qui est virtutis status.

⁴Cod. I. C., c. 1113: Parentes gravissima obligatione tenentur prolixi educationem tum religiosam et moralam, tum physicam et civilem pro viribus curandi, et etiam temporali eorum bono providendi.

The Ideal Principal -- and Why

Rev. John M. Knopp, S.J.

Editor's Note. Here we find a principal's formulation of his ideal from Christ's life as told in the New Testament, naturally, a high ideal — and what is of supreme importance, a practicable ideal. The ideal "be Christ-like" is translated into terms of the ordinary responsibilities of principals.

WHERE did I find my ideal principal? Well, whenever I look for any kind of ideal, I turn to an extremely small book ever at hand. It is simply chock-full of ideals; it has the ideal man, the ideal teacher, the ideal legislator, the ideal leader, and even the ideal God. The book might have been called "A Source Book of Ideals." As a matter of fact, it is called *The New Testament*. It is really the best textbook on education that I have ever seen. And still it is seldom used as such by educators and students of education.* The reason they give for not using it is one of the strangest of reasons. This book, they say, is only for those who think they need it, whereas they — so they think — do not need it. Now isn't that a strange thing to say in view of the fact that all need it? The distinction should be that the New Testament is used by those who *know* they need it, and is not used by those who *need* to know it.

Anyhow, our Lord Jesus Christ is the ideal principal I have in mind. He was called Lord and Master, which is but another way of saying Head Master or Principal, to indicate that He possessed and exercised authority. He was every inch a principal since He had not only authority, but a staff of twelve teachers and real students or disciples, faculty meetings and all that is had in any average high school. Suppose, then, that we start thumbing the pages of the New Testament to illustrate in a limited way what we mean by an ideal principal.

Unfriendly Criticism

We do not have to go very far in the New Testament before we see that circumstances were most unfavorable for the work of Christ. In fact, no present-day principal has to contend with such an unfriendly and uncoöperative, even so hostile an attitude from people as did Christ. The very teachers and pupils were far from perfect. And in the end His principalship seems to have terminated in failure, even though He was the Ideal Principal. What is the lesson here? Is it not that a principal is not to be rated as good or bad *solely* because of the results of his work? After all, a principal is not a particular part of Divine Providence that brings all things by reason of a physical predetermination to a certain end. He may do his best and still fail with regard to the majority, because in the final analysis the results also depend upon the free will of those with whom and for whom he works. Christ failed with the Pharisees and Sadducees. Yet it was their fault, not His. So with all other principals. Let them but do as well as they can and let their efforts be earnest. Let them be judged for what they do and the way they do it, indeed, but not *solely* on the immediate results.

It might seem that we were indulging in trivialities, were we to point out from the various chapter headings that show that Christ was now here and now there, that He did not spend all His time in an office doing such clerical work as recording absentees, etc. Of course, being God He did not have to; He had what we call "recording angels" to do that for Him. He reserved His personal efforts for the functions more proper to His office, and in this He shows Himself an ideal principal. That principal can hardly claim to be an ideal principal who, where it is necessary, does not hire "recording angels" or secretaries to care for such clerical work as is secondary to the position of principal.

Preparation for Work

Might we not take the fact that Christ spent about ten elevenths of His life preparing Himself for the work of principal as highly significant? Does it not show that principals should spend years in rigorous preparation, during which years they labor to acquire the perfections of soul that are combined in a perfect personality? Surely a principal must have an attractive personality, one that draws all things unto himself — teachers, pupils, and community. Then, too, before Christ acted as principal, before He chose His teaching staff, He spent some time in preaching and teaching. This is evidently a phase of preparation that is necessary for the ideal principal, for how can he direct the teaching of others unless he himself knows from experience what it is to teach?

Even more surprising is the fact that Christ, ever the Ideal Principal, was at the same time an ideal teacher. That one class He conducted on the Mount — how it helped Him to understand the teaching needs and the teaching burden, and how instructive it was for His corps of teachers! Yes, an ideal principal should also be an ideal teacher. Thus is he enabled to appreciate the situation, to gauge the capabilities of the pupils, and adapt the teaching methods to their capabilities. In fine, it helps him to labor efficiently for the best interests of the school, and to sustain his own interest in the welfare of the individual members of the school. And surely, to be an ideal principal, he must have this interest and devotion even as Christ who treated the rich young pupil with the utmost kindness and love, and who spent whole nights praying for the welfare of those intrusted to Him.

Delegating Authority

The substance of the tenth chapter of St. Matthew is that Christ gave power to His Apostles and then gave them an instruction. Is not that what we would expect an ideal principal to do? Manifestly, if a school is to run smoothly and as a unit, there must be co-operation between the teaching members and the head. Experience, moreover, shows that human beings will not coöperate with one another unless they are more

*Cf. Fitzpatrick's *Foundation of Christian Education*.

than mere slaves and automatons. The results a principal can obtain by distributing his authority are simply wonderful. His teachers then consider the school *their* school and act accordingly.

After giving authority to His teachers, the Divine Principal instructed them as to the policy they were to pursue. He told them very definitely what they were to do and how they were to do it. In other words, He defined the exercise of the authority just conferred. It might be well to note that He did not put a cold formal notice on the bulletin board. He gathered them into a faculty meeting and conferred with them in a friendly and informal manner. And we may safely conjecture that He received kindly such discussion as was probably offered.

Here is that incident where the twelve teachers came back to their principal to report their failure in getting results. For some reason or other they had been unsuccessful in casting out devils. Now you may consider casting out devils to be a somewhat extra-curricular activity. Even so, the incident exemplifies the sympathetic frankness and coöperation that should exist between a good principal and his staff.

In Defense of Others

With our knowledge of the weaknesses and smallness of human nature, we might naturally suspect that petty jealousies would obscure one principal's appreciation of another. If it is at all possible that there is any such case where a principal begrudges the good reputation of another, let him learn from the Divine Principal. Our Lord was not the only principal working among the Jews; John the Baptist, also, had a staff of teachers. And John found not favor with the community. Because "he came neither eating or drink-

ing," they criticized him, and said, "He hath a devil." Did Jesus join them in their criticizing? No. Nearly the whole of St. Matthew's eleventh chapter is a beautiful defense of John that reaches its climax in these words of Christ, "Amen I say unto you, there hath not risen among them that are born of women a greater than John the Baptist." Thus does the Ideal Principal comport Himself with respect to His brother principal.

Just as on Christ's staff, there will doubtlessly be troubles every now and then because of the failings or perverseness of individual teachers. The Ideal Principal was most kind to Judas.

Each of the Evangelists relates that incident we commonly refer to as the miraculous multiplication of the loaves. It symbolizes beautifully the office of principal. Around about Christ was a small world of hungry people. He had compassion on them; and He would feed them. So He asked the teachers for a report. They told Him that there was present one boy with five loaves and seven fishes, which we may well take as symbols of the boy's latent capabilities and intelligence. The Divine Principal then so multiplied this so little as to make it more than sufficient for so many. That is precisely the office and duty of the modern principal. Around him is a world hungering for Truth. He must learn from the reports of his teachers the quantity and quality of latent talent. Then he must impart such education as will be sufficient so to multiply the potentialities of the students as to feed the hungering world.

Over here is the key lesson. Any real principal will understand it; anyone who is to be a real principal must learn it. The lesson is, "*Learn of Me, for I am meek and humble of heart.*"

The Catholic College and Teacher Training in Health *Mary E. Spencer*

Editor's Note. The importance of the classroom teacher in any general educational program is clearly pointed out here, particularly in its health-education aspects. The alliance between the diocesan school authorities and the local Catholic university or college is pointed out as desirable, even essential in health education as it is, indeed, in any teacher-training program. The incidental comments on the "modern health crusade," the worker from the local health agency, the health fairy story, and the health poster are worthy of note.

FOR the university under Catholic auspices and for the diocesan teachers' college, there exists a yet untapped source of service which they may offer to Catholic schools and to Catholic teachers in particular. This service consists in educating teachers and leaders for the work of health education in Catholic schools.

The Health Crusade

Ever since the close of the Great War, health education in one form or another has been finding its way into the parochial schools to replace the unproductive

anatomy and physiology which had a place in the school curriculum since the days of Horace Mann. For lack of trained leadership at the outset we had to depend upon workers from any local agency interested in health education and, as a result, our health programs have not always merited the name of education. The period since the introduction of modern school health work has seen the rise and fall of the modern health crusade, of the worker from the local health agency as a school health teacher, of the "health talk," the health fairy story, and health poster making as health education, and of the wholesale medical examination of school children as a means of meeting the parochial-school health program. After a veritable desert passage through the various substitutes offered in the name of health education, we have finally arrived at the promised land of health education, only to discover that it lies at our very doors in the form of adequate preparation in health for the teacher, who should do her own

teaching of health as she does her own teaching of any other fundamental in the school curriculum. This new teacher responsibility calls for special education during the teacher-training period. In most cases it will have to be given during the in-service rather than during the pre-service training period. Consequently, it will take the form of Saturday or late-afternoon courses for teachers. It is here that the Catholic college or university can make a very special contribution to Catholic school health education.

What the University Can Do

There are in this country at least a half dozen centers of Catholic higher education so located that they might be a leavening influence for the promotion of health education in Catholic schools, not only in the metropolitan area where they are located, but also in an outlying territory of much wider radius. A department of health education established at such a university center could perform a fourfold service for Catholic education through (1) training elementary- and high-school teachers for their classroom health responsibilities; (2) training, in the graduate school, specialists in health education, and offering the Ph.D. in health education to students who have pursued 3 to 5 years of graduate study in the special field of health education and allied subjects; (3) offering to diocesan superintendents and other educators such service features as might well be a contribution from the staff of the health-education department of a university; namely, diocesan health surveys, lectures at teachers' meetings and at teachers' institutes, and consultant service in the development of health-education programs in the schools; and (4) fostering research in the field of health education and related subjects and publishing the findings of such research for the use of scholars and specialists in the field. Such a health-education department, aside from offering these major types of service, would be in a position to give an excellent type of training along certain health lines to social workers, visiting teachers, nurses, and other students pursuing special lines of work outside the health-education field but closely allied to it.

At present there is greatest need for those services listed above as teacher training. To be most far-reaching in effects such training courses should be extramural as well as extension. In at least one instance a Catholic college has offered such health-education courses in the various outlying districts of the city in which it is located in order to facilitate the after-school attendance of the Sisters. As a result, more than 400 Sisters were registered for one course, and the majority of them pursued this course for credit. From the point of view of elementary teachers, it would be decidedly advantageous to offer such facilities for health study even outside the university city. Where other cities are within reasonable journey, extension centers for Sisters might well be located in these cities also. The experience of both Columbia and New York Universities in their service to public-school teachers has proved the feasibility of distant extension centers. The former university has established such centers in New Jersey, eastern Pennsylvania, lower New York State, and Connecticut. The latter university since the advent of the airplane has found Pittsburgh a not-too-distant point

for a weekly extramural course given by a university staff member. Without resorting to air travel, certain of our Catholic universities could serve large cities in two and three dioceses at the same time. This arrangement would be particularly applicable in the East and in certain sections of the Middle West where cities are not found at very great distances from one another.

The Diocesan Superintendent's Part

The success of any such movement for teacher education in health rests as much with the diocesan director of schools as it does with the university. Those of us who are familiar with the work of the diocesan superintendents know that, generally speaking, they are interested in health for every Catholic child, as many of their diocesan health-education undertakings testify. And, if an educationally sound, economical means of equipping their teachers for their health-service and health-education responsibilities can be presented to them, their coöperation will not be found wanting. In educational circles it is generally agreed that as much health education get into any school as is approved of by the principal. The interest of classroom teachers in the school health program also varies in direct ratio with the principal's interest and coöperation. Perhaps studies in Catholic schools would reveal a similar correlation. It is here, particularly, that the diocesan director of schools, through his advisory relationship with the Sister superiors, can raise health standards and insure the success of the teacher-training program by urging their coöperation and recommending their attendance at classes. A health-education course added to the college offerings without direct relationship to diocesan needs may lie fallow in the college catalog. The Sisters must have the need of this particular training presented to them by the logical head of education in the diocese, the diocesan superintendent of schools. On the other hand, a health-education teacher-training program worked out in coöperation with the diocesan superintendent who assumes responsibility for it in his diocese, will bring not merely numbers in the student enrollment; it will reach down through the teachers to the schools and to the children, the ultimate goal of all school health work. Two or three projects to provide Sisters with certain phases of the training necessary for their coöperation in the school-health program are now under way. It remains for some diocese and for some university working coöperatively to establish this more complete and more permanent form of health education for all the teaching Sisters in a diocese. With the increased demands for health education in the schools, with the increased pressure for health-education programs in secondary schools brought by standardizing agencies, and with the nation-wide expansion of school health work as a result of local plans to carry on the work of the White House Conference on Child Health and Protection, the need for training Sisters in health education in Catholic institutions becomes more and more apparent.

Training of Specialists

Of no less importance is the training of health-education specialists—the professors of health education who will be qualified to teach the Sisters, and to produce the professional health literature which will be

adapted for use in our schools, because it is written from the Catholic point of view. Today, the greatest drawback to the progress of health education in Catholic schools is the lack of trained leadership. The Catholic colleges now attempting to do teacher-training work in health are being forced to go outside Catholic circles to select adequately trained members for their staffs. The elementary-school level has suffered from lack of such leaders for a number of years. As a result, instead of receiving scientific information and educational help, our Sisters have been loaded down with health tricks, devices, and "ballyhoo," which have nothing whatever to do with child health. They have been taught to weigh and measure children and to divide them into underweight, up-to-weight, and overweight groups, despite the fact that careful research studies have proved the fallacy of labeling a child "underweight." They have been urged to establish special nutrition classes, although these have always been regarded as an inefficient school-health measure, by the trained worker. They have been drilled in the use of health plays, health posters, and toothbrush drills to the extent that they have come to look upon these devices as the school health program, while none of these pet "projects" has any concern with health education. Is it any wonder that the Sisters, who, unfortunately, have come into contact with this type of "health education," fail to see that they need training for it? Or that, after having received a course of instruction that purported to be scientifically accurate and professional in content, they say, "I never knew that health education had so much to it, or that it could be so useful in my classwork?"

It rests with some Catholic university to provide a trained personnel who will be the leaders in other Catholic colleges and who can do something toward offsetting the unprofessional work that we have suffered in the past. This can best be done by offering students who have had thorough preparation in Catholic philosophy, a chance to specialize in the sciences underlying health biology, bacteriology, chemistry, anatomy, physiology, normal diagnosis, psychiatry, public health, and nutrition before they study applied hygiene. These sciences with the study of education and psychology comprise undergraduate health and education work. The special work in health education should come during the time of study for the master's degree. Such training should prepare a student for a number of useful positions in the field of health education. For those students who are looking forward to teacher-training in health education, teaching in elementary schools should be the next step. Further graduate work should include a major course in the professional education of teachers, as well as advanced study of the various phases of health education. To meet the requirements of teacher-training institutions, work as far as the doctor's degree should be pursued.

Our Catholic colleges are already cognizant of the need of special workers in the field of physical education, and certain institutions have taken steps to meet this need. Health education offers a far greater opportunity for service, because it embraces all forms of health teaching, whether these be for physical, mental, or emotional health. Although training in health education under Catholic auspices would offer decided ad-

vantages not to be found in secular universities, at present it is not possible to "specialize" in health education in a Catholic university. However, it is devoutly to be wished that in the near future some university will see its opportunity for training not only teachers of health, but also health-education leaders, who will make their contribution to Catholic social action through the medium of health education.



Buying School Supplies

The selection and purchase of school supplies and the time of such purchase have an important influence upon the efficiency of your school.

The first requisite for economical and efficient buying is a knowledge of what you need. To determine this, consult your own experience, the reasonable requests of your teachers, and an inventory of what you have on hand.

The second requirement for judicious selection is knowledge of the quality of goods that has proved most satisfactory for your particular teaching needs. If you want paper for penmanship practice, you will buy stock that is being marketed for this purpose by reliable "regular" dealers in school supplies. The same is true for any other school necessity. Don't buy supplies that will cause trouble and annoyance to teachers and pupils just because these supplies are cheap. Both teachers and pupils have sufficient annoyance due to overcrowded classes and overworked teachers.

If you must paint your building, you will not be likely to get satisfaction from cheap paint sold by a department store without the name of a known manufacturer. Choose a brand that is widely used for schools. Here the "regular" dealer will again come to your assistance. He knows what kind of paint is most efficient in school buildings.

The same caution is even more necessary in regard to such items as plumbing fixtures. Many a school executive has purchased hundreds of dollars worth of annoyance to his teachers and pupils by trying to save a few dollars on plumbing equipment, to say nothing of the endless appropriations for repairs.

Another phase of purchasing school supplies, which is often overlooked, is that of buying the things you actually need. The temptation has been especially strong during the past few years to economize by doing without actual necessities. Perhaps some of your pupils have been compelled to sit in seats of the wrong size or shape while the teacher wonders why she has problems of discipline. Perhaps your school is enacting the farce of teaching cleanliness while there are no soap and towels in the toilet rooms, and perhaps no provision whatever for washing the hands even with clean water. By the way, does your janitor have the brushes, tools, soap powders, and chemicals he needs to keep the building (and especially the toilet rooms) in sanitary condition?

The matter of making many long-neglected repairs during this summer should receive your serious consideration. To neglect repairs is often to waste money which must be spent to replace things that could have been saved by the stitch in time. Furthermore, there

are unemployed or underemployed workmen in your community who will bless you for a little work.

Lastly, let us urge upon all school executives that now is the proper time to order the supplies you will need for the opening of school in September. You have more time to attend to the matter now than you will have later in the summer when you will be busy with

courses of study, summer school, etc. Then, too, you will probably get better prices and better service from dealers and workmen than you would later, when they are all busy. And if you do these things now you will be sure that the building and equipment and supplies are all ready for September. Then you can really enjoy your vacation.

The Combination Laboratory

A. C. Monahan

IN THE smaller schools it is not necessary to provide separate laboratories for each of the four sciences; in fact, it would be an unwise expenditure of money to do so. In the school of 100 or fewer pupils, one laboratory for all sciences is sufficient; in the school of 400 or fewer pupils, two laboratories will suffice; where there are more than 400 pupils, three are needed, and for a school enrolling more than 600 students, at least four separate laboratories are necessary. This matter was explained in the first article of this series and will not be gone into again here.¹ In the smaller schools all sciences are taught in the same room. In the two-laboratory school, general science and biology are usually taught in one room and chemistry and physics in the other. Sometimes general science and physics use the same room, grouping the biology and chemistry for the other. In the three-laboratory school, chemistry and physics are taught in one room, the other two subjects having separate laboratories.

In many schools where the number of pupils in any class is small, it is customary to alternate the teaching of certain subjects by years. For instance, if a school

is to have but ten or twelve pupils in chemistry and the same number in physics, it should combine the two classes, giving chemistry one year and physics the next. It would mean that chemistry would precede physics for some of the students and follow physics for others. It would make the first month's work more difficult for the teacher, most of her time would have to be given to the pupils who had had neither of these subjects, giving the seniors who had, special assignments to study and work out without much attention from the instructor. It is not as difficult a plan as it might seem and it is being successfully used by hundreds of schools.

For the laboratory to be used for general science and biology no difficulty in determining the type of furniture need be encountered. Both subjects require the same type of furniture as previously explained. Additional storage space is required for the apparatus of the class not in the room. Either storage closets or rooms built in the building or storage cabinets set in the room are satisfactory.

Chemistry-Physics Laboratory

The combination laboratory for chemistry and physics must be equipped with special furniture to be

¹See "Laboratories for High-School Sciences," CATHOLIC SCHOOL JOURNAL, February, 1932, page 49. Also, April, 1932, page 130.



*A Laboratory Equipped with Lincoln Tables Suitable for Physics and Chemistry —
St. Rita's High School, Chicago, Illinois*

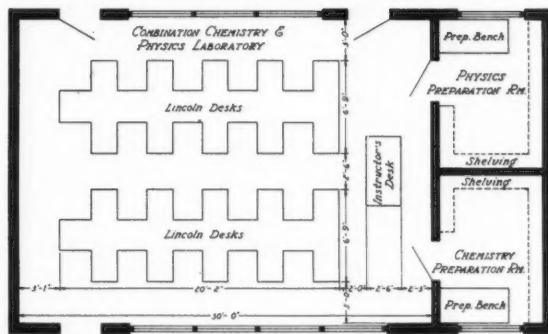
satisfactory. The long, double, common type of chemistry table cannot be used. However, the four-student type may, provided that it is of the proper height, the preferred height being 30 inches. This is the height of the ordinary physics table and 6 inches lower than the ordinary chemistry table. It should be fitted with a center sink as for chemistry. It is often fitted with pantry cocks which permit the water outlet to be turned down into the sink, and the sink covered with a special board so that the entire top is clear and available for physics experiments. Reagent racks are placed at the ends of the tables under the projecting top. This puts them where the reagents can be easily reached but out of the way while the tables are in use by the physics class. Vertical support rods for pendulum and other experiments are provided but are removable and put in cases when not in use. The tables have drawers for the individual student's apparatus, and may or may not have cupboards under the drawers.

Front-facing furniture in the chemistry-physics combination can be secured by using 6 foot two-student tables each equipped with a sink. In other respects they are similar to the four-student tables described above. Sometimes installations are made of two-student tables without sinks, and sinks are placed in line with each row of two tables, between them and entirely separated from them. This plan provides but one sink for each four pupils and is not convenient for those who are not adjacent to them.

Another front-facing type of furniture is in use and has been approved by the Southern Association of State Schoolhouse Planning Directors. This is a 12-foot table for four pupils, the table being 2 feet wide and 30 inches high. It is equipped with an 8-foot lead-lined trough along the front, 4 inches wide and 4 inches deep. The trough drains to the center directly into a center trap and outlet. Four water cocks are provided. Small trays about 5 by 10 inches in size hold the reagents for each pupil. When the tables are in use for chemistry, these trays are placed on it over the troughs. At other times they are placed on shelves elsewhere in the room.

The Lincoln Table

What is probably the best type of combination furniture for the chemistry-physics laboratory is what is known as the Lincoln type of table. It was developed at Lincoln School, Columbia University, by two well-known science instructors, especially for the combination laboratory used for chemistry and for physics and used also for a recitation room and science demonstration-lecture room. The table is made up of a series of "T" units, each "T" being intended for two pupils. In the leg of the "T" between the two pupils is a sink to be used by the two pupils together. The tables are 33 inches in height, permitting them to be used satisfactorily for both subjects. It is a satisfactory height for sitting pupils to work at comfortably when they use a chair furnished with the table 20 inches in height. It is equipped with a rail 2 inches from the floor on the front side so that pupils may have a rest for their feet when seated in the chair and writing on the table. The chairs fit under the ends of the tables when not in use, thus being easily accessible to each pupil. Over a thousand schools in the United States are using these tables,



A Combination Laboratory at the Portsmouth Priory School, Portsmouth, Rhode Island

and included among them are a very large number of Catholic high schools and academies. In the small high school where a single laboratory is used for all four subjects, the Lincoln type of table is suitable for all and is to be recommended.

Storage Space and Ventilation

In the combination laboratories additional storage space to that required in other laboratories must be provided — closets or supply rooms or storage cabinets in the laboratory. It is very essential that a separate closet be provided for the chemical supplies. Fumes from the chemicals are injurious to scientific instruments, particularly to the metal parts. Therefore the cabinets for the storage of these instruments must be well built and fitted with close-fitting doors. The laboratory itself must be well ventilated so that chemical fumes will be carried out of the building without delay. The floor plan of the Portsmouth Priory School shows an excellent arrangement. All chemicals and such supplies as glassware and porcelain are kept in one room and all instruments for the various sciences including microscopes in the other. These supply rooms are equipped with well-built cabinets for the instruments; chemicals and general supplies being kept on shelving.



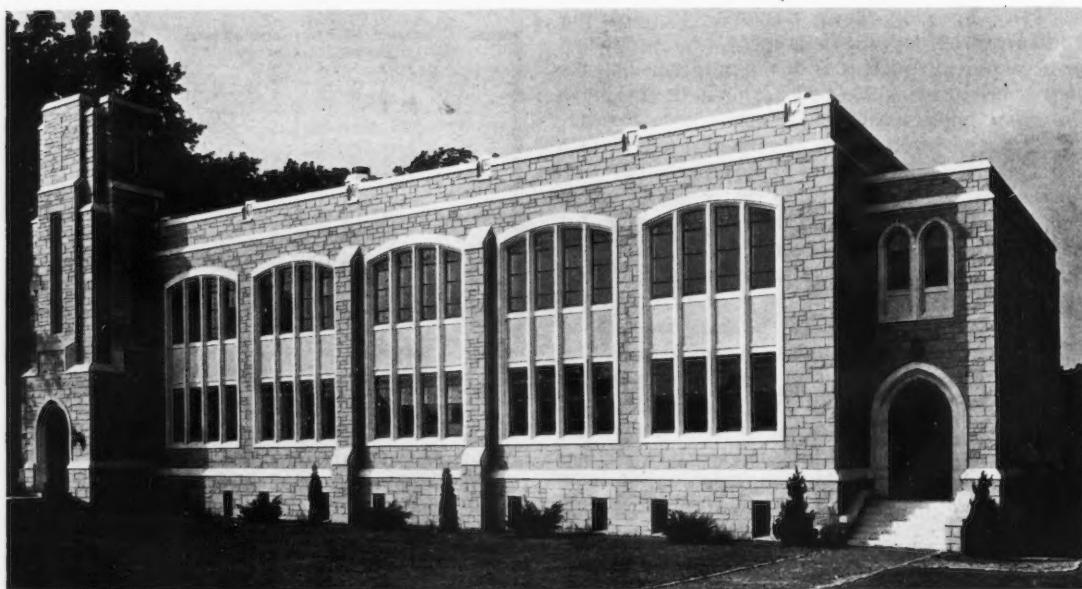
SAFE BUILDINGS

Now and again news reports extol the heroism of Sisters who have risked and, in some cases, sacrificed their lives in rescuing children and invalids from a burning school or institution. Often their heroism or death has not saved all of their charges from death.

Our states have provided building codes for the erection of fireproof and otherwise safe school buildings. Directions are also published for extra precautions where buildings that are not fireproof must be used temporarily.

It is certainly a matter of conscience for superiors and members of boards of directors of schools, orphanages, and institutional homes of all sorts to know just how nearly fire-proof their buildings are, to see that they are provided with adequate unobstructed fire escapes, and to make sure that fire drills are carried out frequently and that each one in the building knows just what to do in an emergency.

There are state officers whose duty it is to inspect the provisions for safety and health in all institutions, public and private. Catholic institutions should gladly extend every help and courtesy to these men in the performance of their duty. In fact, the officials should be invited to visit and inspect our institutions, and their recommendations should be complied with.



O'Donoghue School, Charlotte, North Carolina

A Model of School Architecture

O'DONOOGHUE SCHOOL, Charlotte, N. C., is a granite structure of thirteenth-century Gothic architecture, designed by Rev. Michael McInerney, O.S.B., head of the department of architecture at Belmont Abbey College. The building throughout embodies symbolic emblems and features of a refining and cultural influence.

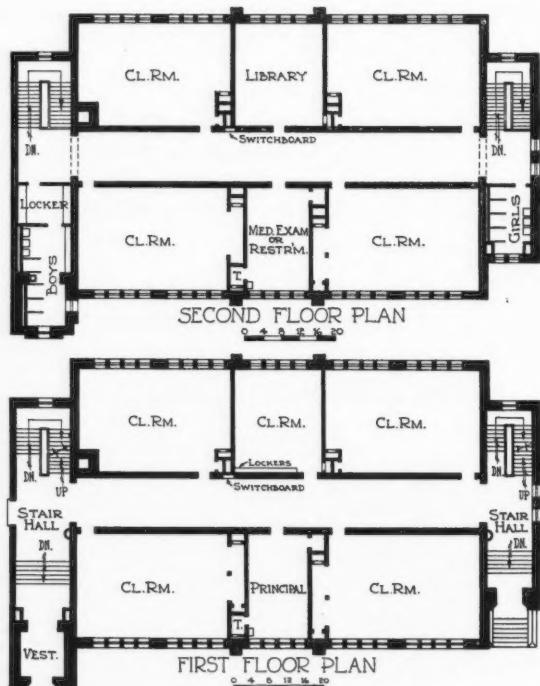
The temporary assembly room shown in the plans is to be used later as a lunch and recreation room. This room, as well as the classrooms, office, and library, have hardwood floors. The classrooms are 25 by 32 feet. Each classroom has a radio outlet. A round dial clock suspended from the ceiling is placed in the corridor on each floor.

The corridors, stair halls, and toilet rooms, as well as the laboratory or kitchen, have tile floors. Supply, storage, boiler, and coal rooms have cement floors. The

boiler room is equipped with two boilers, water heater, pumps, etc. A janitor's room, entirely separated from the boiler room is equipped with toilet and lavatory.

Boys' lockers are in the anteroom off the boys' toilet room, on the second floor. There are separate toilets for the office, and for the medical examiner's room.

The outside dimensions of the building are 117 feet 8 inches by 63 feet 6 inches.



Floor Plans, O'Donoghue School, Charlotte, N. C.—
Rev. Michael McInerney, O.S.B., Architect



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New Books of Value to Teacher

A Critical Study of the New Education

By Sister Joseph Mary Raby. Educational Research Monographs, Vol. VII, No. 1. 123 pp. The Catholic Education Press, Washington, D. C.

This is a very significant, broadly based study of the new or progressive education from the point of view of Catholic education. What the author sets out to do she accomplishes:

"We shall try, in the first place, to give the meaning of the progressive education movement and its present state of development. To understand it in its being and its becoming, we shall then analyze it as an essential outgrowth of the present and the past. We shall then, by examining some of its deficiencies, see its value in a clearer light. Finally, we shall endeavor to show the possibilities for its integration into Christian education" (Introduction, p. xi).

The study opens with a fair and dispassionate statement of the nature of progressive education and the extent of the movement:

"By disregarding schools in which extremes of freedom and individualism are found, we have endeavored to present a picture of the sane and moderate element in the progressive education movement. The child, his nature and his needs, and society, as determining the direction in which child needs and interests will be guided and developed, are seen to be the two basic concepts in the new education. The school, as a social institution, is to be kept in close relation to the life of the child in the community and especially to his life in the home. Parent co-operation and education form an integral part of the new education. We may sum up our presentation of the meaning of the movement by giving the principles set forth by the president of the Progressive Education Association as characterizing the new education: Regard for the worth of the individual child, learning through purposeful activity under wise guidance, participation in cooperative activities of social value, provision for expression through many forms of creative ability, and parent education and co-operation" (*Ibid.*, p. 11).

Then follows a statement of the psychological and sociological factors in the development of the movement with a detailed statement of its culmination in Dewey. This is followed by a sifting of the "excesses and defects of the new education from the points of view of both its philosophy and its pedagogy." The merits are then considered with reference to their incorporation in a scheme of Christian education. For the detailed presentation the reader is urged to read Chapter IV of this thesis. The conclusion reached by the author is thus stated:

"When one sums up the principles of the new education which have been shown to be valid in terms of the true nature of the child and the true nature of democracy, one is likely to think, 'Well, we knew that all the time. It is not new. It is as old as man.' This has been exactly our position throughout. The new education has brought to our attention truths which have been both implicit and explicit in the educational thought of the centuries. These truths are not new, but their consistent and painstaking application to the actual school life of children is new. The actual experimentation in child-centered schools offers for the taking new and valuable suggestions for adapting the school to the needs of the child and the needs of society" (page 110).

Our Continental Neighbors

By Albert P. Brigham and Charles T. McFarlane. Cloth, octavo, illustrated. 400 pp. \$1.52. American Book Company, New York City.

The Brigham and McFarlane geographies have been standard texts for many years. *Our Continental Neighbors* is Book Three of the latest revision (1933) of the series with the general title "*Our World and Ourselves*." Intended for the sixth grade, it treats in detail all the inhabited continents except North America. The latter is studied in the fifth-grade book, *Our Home State and Continent*.

An outstanding feature of the book is its special emphasis upon natural reasons for the industrial and commercial facts discussed. This study of reasons is facilitated by the 22 colored physical and political maps and the 71 black-and-white maps.

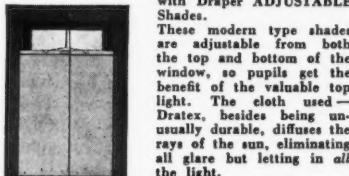
The numerous pictorial illustrations, reproduced from photographs are a definite part of the teaching scheme; the significance of each is made clear in the captions under the pictures. Other valuable aids to teacher and pupil are the thought questions and

(Concluded on page 104)

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(Concluded from page 8A)

Principles of Guidance

By Arthur Jones. Cloth, \$3. McGraw-Hill Book Company, New York City.

This book by a professor of secondary education at the University of Pennsylvania, is far above the average. The meaning, purpose, and aim of guidance, methods of investigation of guidance, educational guidance and general results, form the topics of this treatise. The work is quite complete and the methods advanced are practical. The suggestions made as well as the conclusions arrived at are as a whole acceptable. The book is well documented and the claims made for guidance are modest enough to be convincing. All interested in the subject will find the volume a reliable source of information.—*Kilian J. Hennrich, O.M.Cap.*

Education as Guidance

By John M. Brewer. Cloth, 675 pp. \$2.75. The Macmillan Company, New York City.

The author, associate professor of education, Harvard University, starting from the concept that the final object of education is to live a better and richer life, proposes ways and means to make the guidance of students in all its phases more general and more effective. Addressing himself to educators, teachers, and administrators, he outlines the making of curricula and the methods to be followed in imparting guidance. The necessity of guidance is stressed in the first three chapters; the following treat in detail the guidance in home life, citizenship, vocations, recreation, health, religion, ethics, and art. The last three chapters deal with auxiliaries to guidance, its administration, and the use of different studies for guidance. An unusual amount of good information is found in this volume. Religious guidance, although written from a non-Catholic viewpoint is very good. The book is a fine addition to guidance literature of more than ordinary interest.—*Kilian J. Hennrich, O.M.Cap.*

Directed Geography Study

By Robert M. Brown and Mary T. Thorp. Book One: *The Western Hemisphere*. Paper, octavo, 192 pp. 56 cents. Book Two: *The Eastern Hemisphere*, 184 pp. 56 cents. World Book Company, Yonkers, N. Y.

These books for the fifth and sixth grades, respectively, combine a unit-problem method with popular workbook features. They may be used as the basal guide with a class library of several standard geographies to which exact page references are made for each unit. Another method for their use is that of directed or supervised study and pupil's notebook for individual work and group reports while using any standard geography as the basal text.

The units of work consist of topical outlines, map exercises, graphs and tables, thought questions, etc., and finally new-type tests of various kinds. The numerous outline maps add greatly to the practical value of these work-study books.

Thoughts on The Heart of Jesus

By J. E. Moffatt, S.J. Cloth, pocket size, 91 pp. 50 cents. The Bruce Publishing Company, Milwaukee, Wis.

This second volume of the "Minute Meditation" series offers in an attractive form 30 brief reflections on the Sacred Heart of our Savior, the titles taken mainly from the invocations of the Litany of the Sacred Heart. In addition, there are the Litany itself, several outstanding prayers, and the promises to St. Margaret Mary. The reflections do not lean toward mere sentimentality, and they are all very brief. The book should appeal to everyone, the priest, the religious, and the busy layman.

The Work of the Little Theatres

By Clarence Arthur Perry. Cloth, 228 pp. \$1.50. Russell Sage Foundation, New York City.

A vaguely generalized study of the work of the little theatres, based on incomplete reports of "the groups they include, the plays they produce, their tournaments, and the handbooks they use" covering a period from 1925 to 1929.

An Outline for the Study of the Missal

By Lawrence J. Gonner, S.M. Paper, 32 pp. 10 cents. Maryhurst Normal Press, Kirkwood, Mo.

A CORRECTION

Our readers are requested kindly to make the following correction in the June issue of THE CATHOLIC SCHOOL JOURNAL:

In the article "The History Textbook in Catholic Schools," by Father Betten, page 147, column 2, line 2, change "in either," to "in neither."

Of Interest to Buyers

SAFE STAIR TREADS

A new kind of safety tread, especially suitable for school buildings, has recently been placed on the market by Norton Company, of Worcester, Mass. It is known as the Alundum Rubber-Bonded Safety Tread, and is composed of alundum aggregate securely bonded in a reinforced base of hard, tough rubber. These treads make possible in old buildings the well-known safety feature of alundum aggregate now widely used in new construction. The bonded composition remains permanently safe; it does not wear smooth and there is nothing to catch the heels or to become a tripping hazard.



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FOR THE ART TEACHER

The American Crayon Company has just issued a booklet called *Color*. It is a strong exponent of its title, since it is printed entirely on the "Everyday Art" Colored Papers, the colors being arranged in sequence to conform to The American Crayon Company's arrangement of colors which they have termed the "Tuned Palette" and on which they have based their complete line of color mediums. The booklet is unique and attractive and contains many worth-while suggestions and valuable information on color. It is available complimentary and will be quite an asset to the teacher of art.

APPLETON, CENTURY COMBINE

D. Appleton and Company and The Century Company have announced their merger into a new company to be known as D. Appleton-Century Company. John W. Hiltman is chairman of the new company, and W. Morgan Shuster is president. Rutgen B. Jewett is editor of the trade department, and Dana H. Ferrin editor of the educational department. The firm's address is 35 West 32nd St., New York City.

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The pictures, which may be bought or rented, are distributed by Electrical Research Products, Inc., 250 West 57th St., New York City.

SOAP SCULPTURE

The National Soap Sculpture Committee, 80 East Eleventh St., New York City, has issued an interesting 32-page illustrated booklet on the art of soap sculpture. Teachers may obtain a copy from the above address.

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